Biography of Hazrat Syed Asharaf Jahangir Samnani

Translated by
Mohammed Abdul Hafeez, B.Com.
Translator's *Muslim Saints and Mystics'*
(The Tadhkirah al-Awliya of Farid Eldin Attar
Hyderabad, India.

The record of the publication of the author is as follows on calmeo.com

Find my records below

Calameo.com

BASIC account and showing my record of publication and number of viewers etc.

368

Publications

44.6k (forty four thousand and six hundred)

Views

7

Downloads

0

Comments
CALAMEO.COM
Calaméo - Publishing Platform for Documents and Magazines

Record Confirmation <confirmation@indiabookofrecords.in>
10:14 PM (1 hour ago)
to me, neerja, ibr

Application ID: 91655

Dear Mohammed Abdul Hafeez,

Greetings from India Book of Records!

Congratulations, your claim has been finalized as a titled, ' IBR Achiever ' under India Book of Records. We appreciate the effort and patience shown by you. Your skills have been acknowledged and as per the verification done by the Editorial Board of

‘India Book of Records’, only the best has been selected and approved by us.

The title and content have been created as per our verification and are given below. The title and content have been framed in accordance with the set protocols of record writing after an extensive investigation involving meticulous verification of the evidence and Book Records Database with no scope for discrepancies. Therefore, changes with the category, title, and description matter will not be considered, also since the record is exclusive, therefore, the names of other participants/supporters/parents/friends will not be included in an individual’s record.

TITLE & DESCRIPTION

IBR Achiever
Mohammed Abdul Hafeez (born on January 10, 1945) of Hyderabad, Telangana, is titled as ‘IBR Achiever’ for translating a complete book titled 'Muslim Saints and Mystics' (ISBN: 978-9830653-54-9), published by ASN Islamic Books, from English to Kannada using

Google translate, as confirmed on August 8, 2024.

`

Books by Mohammed Abdul Hafeez - Goodreads
Global web icon
https://www.goodreads.com/author/list/15034155.Mohammed_…
sort by « previous 1 2 3 4 5 6 7 next » * Note: these are all the books on Goodreads for this author. To add more books, click here . Mohammed Abdul Hafeez has 161 books on Goodreads with 309 ratings. Mohammed Abdul Hafeez’s most

---

Top reviews from India

Srinin

5.0 out of 5 stars

For book Baba Tajuddin By Mohammed Abdul Hafeez

on Amazon.com

https://www.amazon.in/Biography-Hazrat-Baba-Tajuddin-Nagpur-ebook/dp/B01LFEKEGO

A book for all spiritual seekers

Reviewed in India on 21 June 2020

This is a valuable book with rare and interesting details from the life of the amazing and one of the greatest Sufi Saints

Taj uddin Baba, who spent most of his life in Nagpur, in the pre independent India.

I had come across the name of this Saint in the life history of Shirdi Sai Baba written by Master E. Bharadvaja. It is reported there that once Shirdi Baba confused his disciples by mysteriously drumming on a water pot with his satka (a short stick he used to carry with him). He explained his action by saying, that he is extinguishing the fire which caught the hut of Taj uddin Baba in Nagpur. Taj uddin Baba on the other hand refused to accept a wealthy visitor called Bapu Saheb Buty as his disciple. He asked him to seek his salvation from Shirdi Baba. Both the saints were in communion with each other on the spiritual plane!

Then I was fortunate enough to read the short biography of Taj uddin Baba written by the same author Master Bharadvaja, which impressed me immensely. The drawback of this short although very valuable biography was that facts and details mentioned in it are not complete or not explained in a logical sequence. Which leads to a feeling of

dissatisfaction. Still the reader gets an idea of the overwhelming spiritual power and universal love of Taj uddin. But it kindled my interest to know more about this saint.

This made me always to be in search of a complete biography of the saint with more details. As I by chance discovered the Work of Mohammed Abdul Hafeez I was thrilled and I ordered it immediately and am now a happy possessor of this book.

Many important details from the life of this Sufi Saint, which were like missing links, I could gather from this book:

1. About the ancestry of the saint.

2. His childhood and transition from the worldly life to that of godliness; the important incidents which took place and worked as catalysers on the way to his perfection.

3. His relation with the Maharaja of Nagpur and other members of the aristocracy.

4. An exhaustive account of his relationship with the Hindu-disciples and followers.

India is a country of spirituality. Many of its spiritual masters have transcended the narrow limits of religion, preached and practised universal humanism. It hardly mattered for them to which religion their visitors belonged – they were helped without any discrimination, because only their merit mattered not their cast or creed.

Swami Veerabhrahmendra's chief disciple was a Muslim named Sayyed. Shirdi Baba lived in a mosque and was equally worshipped by Muslims and Hindus likewise. Taj uddin Baba was not different in this matter.

As Abdul Hafeez writes in this book about a Hindu-disciple, Venkat Rao, who worked as a Railway guard. People observed him sitting near Taj uddin, although he should have left that place and left Nagpur in a train leaving for Bombay. His job demanded this. But Venkat Rao does not leave that place, because he is completely engrossed in the presence of the Baba. To the surprise of the other people he was also seen at the same

time leaving in that train, which left for Bombay!

Western Occultism calls this phenomenon “bilocation” – a miracle shown many times by Taj uddin Baba on account of his supernatural powers. But the narration of Hafeez leaves one question open: Did the Saint appear in the form of Venkat Rao in the train? Or did he transfer this supernatural power to his disciple so that he could appear at two places at the same time? Spiritual masters are capable of doing both the things.

A very interesting part of this book is that it gives a glimpse into the Muslim or Sufi occultism (see page 81) and tries to explain how miracles happen. This theme requires to be elaborated if the author is planning a second edition.

From the point of view of modern Indian history this book is of immense importance. Yoga and mysticism have been not yet fully recognised driving forces behind the Indian freedom struggle.

The chapter called “Gandhi and Ali Brothers” depicts Gandhis taking the audience of Taj uddin Baba and the Baba making two predictions – one for Gandhi and another one for the Ali Brothers. Both of them turn out to be true! I request the author to elaborate this chapter with more details and photos if possible. That would increase the value of this book hundredfold!

There are certain short comings in regard to the language. English is a foreign language. It is not always easy to chose the right preposition or the helping verb. In spite of this the reader sees the godly figure of the saint Taj uddin Baba shining behind the linguistic barbed fence of a foreign language.

This is a book to be recommended for all those who are interested in mysticism, universal love which overcomes the narrow limits of religions and for the spiritual seekers.

Dr. Vanamali Gunturu

Preface of the Urdu book

Hazrat Syed Asharaf Jahangir Samnani belonged to the first rank of holy persons of Allah. He was king of the Samnan kingdom. He has given preference to the rag dress over the royal dome. He came over to India and was entered into the circle of devotion of Hazrat Alauddin. And he was in his service

for a period of twelve years. And afterward he was blessed with saintly dress.

In this book, Hazrat's biography details, events of the tour and travel. Hidden his teaching as well as information of commands and Hazrat's advice, attributes and habits. Passion for religion and spiritualism, and orders to his disciples. Condition of love of Allah. And its secrets and points are added in a brief way.

If Hazrat will accept my low service, then I will understand that my endeavors are fruitful in this matter

Preface of the English version book

The Urdu version of this book ‘MOKAMMAL SWANEH UMRI Hazrat Syed Makhdum Ashraf Jahangeer Samnani’ was first written and published by Zahur Al-Hasan Sharib in the year 1982, and the Urdu version is the first time translated by me (Mohammad Abdul Hafeez, Amazon Kindle author) into the English language and published in the year November 2024.

Contents

i
Preface…… . . 13
1.Family, parents, and birth…… 15
2. Education and training…… ……20
3. Ceremonies of sitting on the throne……,,….. 21
4.Glad tidings…… …… .22
5. The leaving of the kingdom of the Samnan……. 24
6.Arrival in India…… 26

7.The pledge and caliphate..... ..28
8.The advice of his spiritual master..... .32
9. The tour and travel.....33 10. Guidance in the right way..... .41
11.The group of devotion.....49
12. Biography.....53
13.Revelations and miracles.....56
14.The last journey.....61

Biography of Hazrat Syed Hazrat Syed Asharaf Jehangir

Tomb of Hazrat Syed Asharaf Jahangir Samnani Ashrafpur Kichhauchha, Uttar Pradesh.

1.Family, parents, and birth

Hazrat Syed Asharaf Jahangir Samnani is following of great holy persons. He guided many people. He belonged to the family of Sadat. He belonged to the royal family of the Samnani .

Hazrat Alauddin Samnani, who was among his family members. He also belongs to the royal family of the Samnites. The reason he

changed his life is that he participated in the battle during the rule of Sultan Ibrahim. After that battle, he was disgusted with the world. He was attracted toward indigence from richness.

He went to Baghdad and began living in the company of Hazrat Shaikh Noor Uddin Abdul Rahman. And began learning education and the mystic way. After some days, he was reached to the higher status of perfection. He was unique in living isolation, and tafrid (individuality) means seclusion from society or going into retreat to devote all one's time to worshipping God. The daily expenses of his shrine building were 100 dinars. The shrine building of the ancestors of Hazrat Syed Asharaf Jahangir Samnani, which was situated in Samnan was given to Hazrat Alauddin Samnani.

Hazrat Khaja Ahmad Baswi was the grandfather of Hazrat Syed Asharaf Jahangir Samnani. He was a famous and well-known Darwesh of his time. He was decorated with knowledge of the manifest and innermost. His favorite engagement was Zikar and thinking with him. He was famous all over

the country of Iraq for his kind-heartedness, purity of the heart, and worship of God.
Hazrat's father, Mohammad Ibrahim, was Sultan of Saman. And his period was famous and well known for justice and equality.

He was married to the daughter of Hazrat Khaja Ahmed Baswi, and her name was Khadija Khatoon. Sultan Mohammad Ibrahim has been with him everything, like dignity, wealth, and power, but there was one thing that was not with him, and during the period of 8 years, there were born three daughters, but there was no born boy for him. So he can become the successor of the kingdom. And after him, he can become the owner of the throne.
The free kingdom of Samnan, which was famous and well known for justice and equality, And the people of the kingdom were in a happy condition. During the rule of the period of Sultan Mohammad Ibrahim, there was development of the power of religion and spiritualism. Sultan Mohammed Ibrahim, who was a pious as well as an ascetic and king. He showed such skill and bravery and warrior, and for which the art of soldiership is proud of this matter. He was a patron of

knowledge and the arts. He created such a show in the civilization and culture from that there were changes in the lives of the people. And his best attribute was his method of justice and equality. They used to care about the rights of the people. They were acting in fulfillment of the commands of Allah. And they used to try their best to follow the Islamic law of Shariah. They used to think it was bad for greed and self-interest and demanding of the world.

His mother, Kadija Khatoon, used to take care of his husband's and Sultan’s service; she tried to please and did not leave any seconds or minutes in this matter. She used to spend much of her time in worship and mystical exercises. Khaja Ahmed Baswi, who was master of cleanliness, and in the family of elegance he was trained in that family. Kadhija Khatoon used to read the Quran as per Qirat recitation rules and regulations. She was a night worshipper. She used to pray the extra nafil prayers. She never missed Tahjud's early morning extra prayers.

When Sultan Mohammed Ibrahim sat on the throne of Samnan, he was then 12 years old.

When he was 25 years old at that time, he was married to Kadija Begum. There were born to her three daughters.
But there was desire of Kadija Begum and Sultan Mohammed Ibrahim for a boy, for which they were away from the happiness of the male child. And for this matter, both were used to be in the condition of sadness always. They were used to living thinking about who would be their successor after them. And who will bear the burden of the administration and control of the kingdom of Samnan?
One day Sultan Mohammad Ibrahim and Kadija Begum were sitting there to perform Fajar morning prayer, and they saw that one Majzub (dauntless person) entering the palace. Sultan Mohammad Ibrahim and Kadija Begum were very surprised to see that in the early morning that Majzub was entered into the palace without information and permission. And who has shown him the way in the palace? And who gave him permission to enter the palace? When they were able to know that nobody did not show him the way or anybody has taken him into the palace. So upon hearing this, there was no limit to their surprise in this matter.

Sultan and the Queen heard about the name of that Majzub, but there was no chance of meeting with him, and about that Majzub, it was known and famous that he did not visit the house of any person or have any contact with the people.

The name of that Majzub was Mohammed Ibrahim.Ibrahim Majzub used to spend his life away from the people in isolation. The people of look used to give him much respect and honor. Sultan Ibrahim and Queen Khadija Khatoon, when they saw the coming of the Majzub in the palace, thought of good predictions for them. So Sultan Mohammed Ibrahim ran towards him to welcome him to the palace. And they took him with much respect and sat him near them. Upon seeing good hospitality, Ibrahim Majzub told Sultan Mohammed Ibrahim, “I see you in sad condition. Do you need a boy?” Sultan Ibrahim said, “You are the personality of option and ruler. If you grant it, son, then I will be obliged to you.”

Ibrahim Majzub said, “I will give you such a son who will be the strange personality of the time, and upon saying this, he became silent, and then he said, “Oh Ibrahim, you have

defeated Ibrahim. And have done cheap dealing.” When Ibrahim Majzub began to move from there, then Sultan Ibrahim also followed some steps with him. Ibrahim Majzub turned his face toward him and, in an affectionate style, told Sultan Ibrahim, “Now what do you want?" The boy which you have taken belongs to me." Upon giving the glad, Majzub Ibrahim left from there. Sultan Ibrahim and Khadija began waiting in uneasiness when there would be a glad tiding of the Majzub.

At last that day came when there was born a successor to the throne of Sultan Ibrahim in the year 688 Hijri in Samnan and given decoration to the world.

His name is Syed Asharaf. And his title is Jahangir, which was given to him by his spiritual master Hazrat Shaikh Alauddin bin Asad Lahori.

2. **Education and training**

For Hazrat's education and training, his parents were given much attention and care. And **e**ducation and training of Hazrat was a pleasant duty for them in this matter, for which they have performed their duty in the

best possible manner. Hazrat ceremony of Bismilla and the Bismillah ceremony, also known as Bismillahkhani, is a cultural ceremony celebrated mostly by Muslims from the subcontinent in countries such as Bangladesh, India, and Pakistan. It marks the start for a child in learning to recite the Qur'an in its Arabic script. It is not a religiously prescribed milestone. was performed with much grand pomp and show. And Hazrat began memorization of the holy book of the Quran. Hazrat memorized the Quran at the age of seven years with the Qirat (recitation) method. Hazrat has shown much fondness for the knowledge of the syllabus and meaning of the literature. And at the age of 14 years, by studying books of the reason and books of reports, he was finished obtaining the knowledge. And for this, he spread his name and fame all over the country of Iraq. Hazrat has also a special fondness for Arabic and Persian. In Saraf and Nahu (Saraf and nahwu are Arabic words that relate to the structure and use of the Arabic language.) Hadith, jurisprudence, and excegsis hazrat have special expertise for these all.

3. Ceremonies of sitting on the throne

Still, it had not passed much time since his completion of knowledge of the manifest, and then there was the burden of handling the administration and arrangement of the kingdom of Samnan, which fell upon him**.** And at that time Hazrat's father's shadow of kindness was left from his head.

When Sultan Mohammed Ibrahim left this world, Hazrat took control of the kingdom of Samnan. The nobles and ministers have sat him on the throne of his father and made him Sultan of the Samnan kingdom.

Upon sitting on the throne, Hazrat performed his duties well as per justice and equality. And his duties and responsibilities were done by him in the best possible way. When there was a garden of the kingdom and a rose garden of rule at that time, Hazrat was 15 years old.

Hazrat's rule was famous for its justice and equity. It is said in this matter that a tiger and goat used to drink water at one place.There are added some couplets in the Persian language in which there is a

description of his justice and equity in the kingdom at this place.
In spite of position and rule, he was not away from the remembrance of Allah in this matter. He was strict about performing prayers and fasting. Usually Hazrat used to wake up in the night for exra nifil prayer and worship.And also Hazrat would spend some time in recital and wazaif. (In Sufism, a wazifa is a regular recitation of Quranic verses, supplication hadiths, and various duas.) The plural of wazifa is wazaïf. Upon getting knowledge of manifest, he became interested in the knowledge of the innermost. He used to do endeavours to get knowledge of the innermost. Hazrat's interest and fondness were towards a way of mysticism. Even though Hazrat's look was in the shape of a king, his inner soul belonged to the Fakiri system.

4.The Glad tidings

Hazrat used to see dreams, and one night he saw Hazrat Owais Qarni in his dream. And blessed to visit Hazrat Owais Qarni in a dream and there came one remarkable change in his condition.

Hazrat Owais Qarni taught him Zikar of Owasia in the dream. Hazrat was engaged in the Zikar of Owaisa. Due to the result of this Zikar, it was found that upon his heart there was no more love for the world. Kingdom, post and estate, wealth, riches and all are like idols. Hazrat used to think that to worship these idols was un-believing. All things are going to finish. It is required to worship Allah, and for him there is no destruction. To accept superior of the sensual desires, is like slavery. Hazrat used to think that there was a time when there used to live in his royal palace his relatives before him. And now he is living, and after him there will be some other person living in his royal palace. This is not a royal palace, but it is like a traveler's lodge in this way, and one comes and the other goes from this place.

Hazrat used to think about these matters in his mind. One night he saw Hazrat Khizir in a dream, and he told him, "Oh, Ashraf, if you want a throne of the kingdom of union and a throne of the unlimited kingdom at the present time. So from the garden of the omnipresence of God, go to the flower of aim. If you want from the orchard of God a rose

garden in existence, then go to India and get your share from one holy person. To that holy person, the people of ecstasy called him the door of knowledge known as Shaikh Alauddin Ganj Banat. Some people call him Shaikh Alauddin.

When Hazrat was waking up, he was very happy with phrases of glad tidings and positions of happiness. It is a matter of happiness that Hazrat was seen dreaming on the night of 27th Ramadan and is well known as ‘Laila al-Qadar’.Hazrat thought the dream as a glad tidings for him. This dream was a turning point in Hazrat's life.

5. The leaving of the Samnan kingdom

Hazrat had told his dream to his mother and asked her permission to leave the kingdom and go to India. Hazrat’s mother heard the details of the dream carefully, and she began thinking about this matter for some time. She looked at the side of the Hazrat with a strange look, and she said, “Oh, Ashraf, before your coming into existence, my father and your grandfather, Hazrat Khaja Ahmad Basawi’s pure soul, who was given me the glad tidings that there will be born to me a

boy, and with the sun of the saintliness, there will be lightening in the world. And darkness around the world will be made by his light of advice. By saying this, she became silent. After being silent for some time, she said, “I understand that the time has come now; from your light, the world will be lightened." And from the orchard there will be blooming such flowers, and from its fragrance there will spread its scent all over the world. Now the time has come for the fulfilling glad tiding of my father, Hazrat Khaja Ahmad Basawi. There will be congratulations for you. You go, and it is a must to go. I have surrendered to Allah and forgiven my rights.”

By saying this, his mother became silent. Then, upon thinking about something, she has told him that “There is my advice to you that you act upon it. And the advice is that when you leave the capital city, then leave as such that you're going to attack some other country in this matter.”

Hazrat accepted most willingly the advice given by his mother.Hazrat gave the throne of the kingdom to his brother Sultan Mohammed. By surrender, the crown and throne went towards India from Samnan. The

nobles and members of the kingdom went along with him to some destinations with him. Hazrat Alauddin Shani also went with Hazrat up to some destinations.The army unit of the kingdom was also with him, in which there were 2,000 soldiers and 12,000 armory men. After that, Hazrat began sending back some armory personnel and soldiers from each destination. Some people were with Hazrat in the caravan at the destination of Mava Nahar.

Hazrat has sent all of them back from his presence, and he was reached by Bukhara. After living a short period of time, he was reached to Samarkhand, where he met with the Shaikh of Islam. Shaikh of Islam, as per his light of the world-rule, was able to know the value and position, and he was given him feast. In Samarkhand, Hazrat’s brave friends were advised not to keep horses with him, and Hazrat agreed with them, and he gave his horses to other people.

Hazrat gave his horse to one fikir. He did not travel the journey now on horses and began walking by foot. Now Hazrat was searching for solitude, and now he wanted to leave away from the company of people.

6.Arrival in India

Hazrat left from Samakhand toward India with such fondness that he did not find any danger on the way. Upon reacquainting himself and upon reaching Wuch, he felt satisfaction in this matter. Hazrat was very happy that he had arrived in India. He was sure that he could soon reach his final destination.

In Wucha, there was found Hazrat Maqdum Jehania Jehan Gast, and Hazrat went in his presence. And he gets favors and blessings of spiritualism from him. Upon seeing him, Hazrat Maqdum Jehania Jehan Gast told him that “after a long time, there was reached the fragrance of a true student in his mind. Oh son, you came, and you have done well, and you came bravely. There is congratulations to you in this matter. Leave soon, as brother Hazrat Alauddin is waiting for you in an uneasy condition.”

Wucha at that time was the center of activities of the Suharwardia Sufi chain. Hazrat Maqdum Jehania Jehan Gast, who was a great holy saint of Suharwardia Sufi Chain. His name was Syed Jalaluddin Hussain. But he was well known with his title of ‘Jehania

Jehan Gast', and with him there was an available pledge and caliphate of the 14 shrines. He was born in Wucha in the year 707 Hijri. In Wucha he died in the year 788 Hijri.

Hazrat left from Wucha and was reached in Delhi. During his short stay in Delhi, he was present in the court of Hazrat Khaja Qutubuddin Bakhtiar Kaki and Hazrat Nizamuddin Auliya and submitted present of sincerity and devotion, and from the tombs he found wealth of favor and blessing.

During his stay in Delhi, he met one young person there who was like the face of Hazrat Yousuf and had higher-grade manners. As well as his position of saintliness. Upon seeing Hazrat, that young man told him, Asharf, you have come here well, but do not stay here for a long time and leave soon from here. As your brother Hazrat Alauddin is waiting for you in an uneasy condition.

Hazrat left Delhi and was reached to Bihar Sharif.Upon reaching there, he came to know that Hazrat Ashraf Yahiah Muniri had left this mortal world. His funeral was kept ready there, and there was a person waiting for the funeral prayer. There was final advice of

Hazrat Ashraf Yahiah Muniri that the leader of the funeral prayer will be from the right genealogical record, and that person will be one who left the kingdom and who knows the recitation of the holy Quran by the seven methods of recitation.
All these attributes were found in him.So Hazrat performed the funeral prayer of Hazrat Ashraf Yahiah Muniri. Afterward he sat in Itikaf (I'tikaf is a ***meritorious voluntary act***. It derives from a word meaning 'to stay in one place'. It is best done in the last ten days of Ramadan since the) at the grave of Hazrat Ashraf Yahiah Muniri. And he was benefited by favors and blessings.
After staying for some days in Bihar Sharif, Hazrat packed his bag and went toward Bengal by making love his guide.

7.The pledge and caliphate

By facing difficulties and problems of the journey and passing destinations, and he was reached in the condition of happiness and gladness, Hazrat reached near Pindah. At that time, Hazrat Alaudin al-Haq was taking rest there. He was able to know by the light

of his innermost that Hazrat reached near Pindah.
In his meeting with disciples and devotees, Hazrat was given the glad tidings some days before, and he said that “Since two years he has been waiting for that person who is arriving today or tomorrow.”
Hazrat was informed in this matter by his friends and companions many times. Hazrat Khizer was informed about this event seven times.
When Hazrat Alauddin came to know about reaching Hazrat near Pandwa, instead of taking rest, he came out of his house, and there were words on his tongue.
“There is a coming smell of the friend.”
He came out of the house and was given the order to bring his palanquin and another palanquin, which were given to him by his spiritual master, Shaikh Akhi Siraj, and which will be brought.
Hazrat Maqdum left the city with such dignity that his palanquin was with him. As well as a palanquin given by his spiritual master was with him there. There were with him his friends, followers, disciples, and devotees. Some of them were walking on

feet, and some of them were sitting on horses and camels. Hazrat went out of the city for one kilometer and began waiting for Hazrat Syed Asharaf Samnani there. When he was seen coming of the travelers, then Hazrat sent on his servant to go inquire: Is there any person by name Asharaf of Samnan in the caravan of the travelers.?

When Maqdum was satisfied to be able to know as well, he was happy that among the travelers there is a person of that name who belongs to that city.

When there is a fall look of Syed Ashraf upon Maqdum, then he ran towards him in an uneasy condition before him and was fallen on his feet. Hazrat Alauddin lifted him and embraced his chest with him. And recited the following couplet, and its meaning and interpretation are as follows.

“It is much happy and pleased that the person is found on the field.”

Hazrat sat on the special palanquin and came to the shrine building. Where he was welcome in this matter. Hazrat Alauddin sat him near his side. He was given an order to servant Abdulla to spread the eating cloth. And water was brought, and Hazrat Asharf’s

hands were washed. When Hazrat’s hands were washed, he addressed him. Then Hazrat Alauddin told him “to wash away from the aims of all other wishes, and there will be no wishes and desires in the heart. Upon this, there will be a tray of union.” Upon hearing this, Hazrat was told with humility and sincerity that “I have already washed my hands and am sitting on the capacity of the union.”

When Hazrat Alauddin entered his circle of devotion, from pledge to manners as per God's blessing, he put his cap on his head by his hands. Hazrat was in service of his spiritual master for a period of 12 years. And began passing out of the stages of mysticism. Hazrat’s spiritual master was given a saintly dress to him—that saintly dress, which he got from his spiritual master, Hazrat Shaikh Sirajuddin Usman, and Hazrat Sirajuddin, who got a saintly dress from spiritual master Hazrat Nizmuddin Auliya, which was given to Hazrat Syed Ashraf Samnani. He was also given other benedictions, which he got from holy persons. Hazrat Alauddin gave his disciple the title of Jehangir. Hazrat Alauddin, who was a famous holy person of

the chain of Chistia. And who was the disciple and caliph of Hazrat Sirajuddin? Hazrat Sirajuddin Usman, who was a well-known holy person of his time, was famous by the name of Akhi Siraj. And well known much. He was a disciple and caliph of Hazrat Nizmuddin Auliya. And who said that “he is a mirror of India"? Shaikh al-Haqwadin bin Asad Lahori belongs to a well-to-do family. His family members were posted in higher-grade jobs, but Hazrat adopted a system of darweshi. He was given preference for indigence against riches. He was a great, generous person. Hazrat used to spend huge amounts. His public kitchen was a general type for all. Even the king was surprised by where the money would come from. Then he thought that for his expenses, his father may give him money in this matter. His father was treasurer in the royal treasury. The king of the time used to envy his expenses. He was given the order to go and reside in Songar Goan (Bengal). Hazrat Alauddin migrated to Sonargoan; he began living there. He lived there for a period of two years. He gave instructions to his servant to double the expenses than before.

Hazrat Alauddin left this mortal world in the year 800 Hijri. His tomb in Pandada is visited by general and special persons in a large number.
Syed Asharaf Jehangir is caliph of him. He lived in the service of his spiritual master for a period of 12 years.

8.The advice of his spiritual master

One day Hazrat's spiritual master was given advice to go to Joanpur and to advise teaching and training to the people of the area. And make the surrounding of Joanpur the center of guidance in the right way.
Hazrat told his spiritual master that there was a Hazrat Shaikh Haji Chiragh Hind Suharwardi staying there, then he would fight the tiger of time there.
Hazrat's spiritual master encouraged him and told him that there is no matter of being afraid, and he will get there a cub of the tiger. And who will adjust with him?
Upon getting the order of the spiritual master, Hazrat left from Pandawa toward Joanpur, and there were a large number of

horses that came with him. On the way, people saw him and told him how he was such a fakir and who had a large number of horses and camels. When Hazrat heard this remark, he told them to let them object in this matter, as they do not know that "The rods of the horses and camels are fixed in the earth and not in the heart.”

When Hazrat departed for Joanpour, he was stopped in Mohammedpur village on the way. One day, local learned persons began discussing the caliphs of the prophet. Hazrat wrote a book about the caliphs of the prophet, which he showed to them. In the book, it was written the excellence of Hazrat Ali ibn Taleb upon the other caliphs of Allah. So, for this reason, learned persons became angry in this matter and wanted to harm him.

One local personality and mufti (a Muslim legal expert who is empowered to give rulings on religious matters.) of the city and learned person, Maulavi Syed Khan, told them that their opposition is without basis and their objection is wrong. And that Hazrat is said correct. If any person praises and administers for his ancestor, then why is there an objection in this matter? This kind of

objection is baseless. And learned persons have asked him for certification in this matter, so Maulavi Syed Khan submitted a certification to them.

9. The tour and travel

When Hazrat arrived in Joanpur, he stayed in the mosque building. Upon hearing the news of the arrival of Hazrat, there Qazi Shuhabad Uddin Doulatabadi came in his presence, and upon meeting with Hazrat, he was so affected by him that he began coming in his presence punctually.

Qazi Shuhabad Uddin Doulatabadi's original native place was Gazinian, but he was brought up in Doulatabad. Qazi Sahib came to Delhi, and he got education from Qazi Abdul Muqtadar and Moulana Khajgi, and upon obtaining knowledge, he began living in Delhi.

Upon the death of Sultan Feroz Shah, the king of Timur attacked India in 1398 Hijri. And upon reaching Delhi, he killed many thousands of people. He left Delhi as a soulless body and returned from there.

Due to the attack of Timur, in Delhi there was a condition of chaos. And due to this reason, disgusted learned persons and fakir persons

left the residence of Delhi. Moulana Khajgi left Delhi before the attack of King Timur. Shaikh Abu Fatah went to Joanpur. Qazi Shuhabad Uddin Doulatabad went to Joanpur. Upon reaching Joanpur, he was attached to the court of Sultan Ibrahim Sharqi. Sultan Ibrahim Sharqi has appointed him to the post of chief Qazi.

Qazi Shuhabad Uddin Doulatabad, by living in the company of Hazrat Ashraf Jehangir, got perfection in manifestation and innermost. He also got knowledge of the innermost. Hazrat also liked him very much. He used to like his excellence and knowledge. He was entered into his circle of devotion. Hazrat was given a saintly dress. And was given the title of 'Malik-Alulma'. Qazi Shuhabad Uddin Doulatabadi was mentioned about Hazrat to Sultan Ibrahim Sharqi. So there was fondness for him to meet Hazrat. According to the source of Qazi, Sultan Ibrahim went in the presence of the blessing of the Hazrat many times. In the book 'Latif shrafi fe bayan twaif sufi,there is a description that is as follows:.

Hazrat Qazi told Hazrat that "Sultan wants to come in presence for his meeting. But there

is desire of this servant that today this fakir will come in your presence, and then Sultan will be visiting you tomorrow for kissing of your feet, then I will also accompany him in your presence.”
Hazrat told Qazi sahib that "With this Fakir, you are better than Sultan. If the Sultan wants to come, let him allow him to come. As he is ruler.” Then Hazrat sent off Qazi Sahib and told about him that in India there had been such an excellency person as Qazi Sahib, which is less than him.
The next day, it was known that Hazrat Syed Ashraf Jehangir, who was engaged in the recitals, was coming to meet with Hazrat along with his ministers, nobles, and other persons. When this group reached the door of the mosque building, then Qazi Shuhabad, Uddin Doulatabadi told the sultan that for such a large group to visit Hazrat is not good. And there will be inconvenience to him. At last the sultan came down from his carriage, and he selected 20 persons of excellence and wisdom and went in the presence of Hazrat to kiss his feet. For taking the heart of the Hazrat in his favor, the sultan has shown much manners and respect. Sultan was very

worried at that time, as it is written in ‘Latif Sharfi, and he wanted to send a large army unit to conquer the fort of Janada. And for that matter, he was worried in this matter.
Sultan has recited some couplets in which his condition was mentioned. Hazrat replied all couplets of Sultan in his one couplet.
When Sultan Ibrahim Sharqi was leaving from there, Hazrat gave him one masnad (the Persian term'masnad’ (Punjabi: □□□□), which refers to ‘a seat’ that is at a lower level than the throne.), which caused much pride of the sultan in this matter.
Sultan had become such fondess and love that after three days he came in the presence of Hazrat with some courtiers in his service. And brought a piece of bread and juice. The people have given Hazrat congratulations for the victory of the fort. But Hazrat told him to give congratulations to the king as he was opening a closed door.
At this time there was increased devotion to a thousand extents of the Sultan, and he told Hazrat that this slave was already pledged in your hands. Now sons of this slave want to pledge on your hands. On that day, 30 princes pledged at the hands of Hazrat. And

they want to give Hazrat large amounts of money as a gift, but Hazrat did not accept gifts or money in this matter. There was much demand and request and much insisting in the matter from Sultan to give presents and for his stay. But Hazrat told him that he would not go out of the limit of the kingdom. And from this reply, Sultan became much more hopeful. Hazrat stayed there for more than two months, and during his stay, younger and elders were pledged to his hands.

Departure from Joanpur

When Hazrat reached Bhadud from Joanpur, when his grace found in the Bhadud, then Malik al-Umra was welcome him on a large and grand scale. Malik al-Umra and his sons and other people were pledged at the hands of Hazrat. Malik al-Umra also entered into his circle of devotion to Hazrat. The place, which is called now a days Kachua Cha. At this place, Hazrat stayed for some days. Now this place is named Ruhabad. Due to the endeavour of Malik al-Umra, this place, Ruhabad, came into existence. There was constructed one shrine building, and it was named Kasratabad. There was also

constructed one small room and given its name, Wahidatabad. And at this place, Hazrat will explain secrets and points of mysticism and intimate knowledge of God. And its name was given as ‘Daral Aman’. And in the north there was one place where holy persons used to come who would get favor and blessing from the spiritualism. This place was given the name ‘Roof Afza’

Visiting the holy places

After staying some days in Roohabad, Hazrat left for the journey of visiting holy places. He went to Bait Allah in Makkah. During this journey, Qutub Madar Hazrat Shaikh Badiuddin was with him. He came to India, but Hazrat went toward Madina.

From where he was reached to Basra, Najaf Ashraf, and Karbala Maula. reached to Rome, and there he met learned persons; he met the son of Jalauddin Romi and custodian Sultan Walad. Upon reaching Damascus, he met Shaikh Qamaruddin Iraqi. And went to Makkah and performed hajj pilgrimage.After performing hajj, Hazrat went to Baghdad. Upon reaching Baghdad, he visited the

graves of Shaikh Abdul Quader Jilani, Imam Abu Hanifa, Imam Ahmed Bin Hanbil, and Hazrat. He reached Kashan and met Abdul Razzq Kashan. From Kashan Hazrat, he reached his native place, Samanan, and met his wife there, and from Samnan, he reached the holy mashad. Upon reaching there, he was sitting in etakaf at the tomb of Imam Ali Reza. At that time, Amir Taimur Gorgai was there in Mashad, and he was very happy to meet Hazrat there. After that, Hazrat reached Herat.

Upon reaching Herat, Hazrat stayed there for some days, then he was reached to Marwar Nahar. and where he was in the company of Hazrat Bahauddin Naqshband. and was benefitted by teaching and advice. He was given a saintly dress to Hazrat.

From Marwar, Nahar he was reached to Turkistan and met with sons of Hazrat Khaja khaja Baswai. There were written details of Hazrat Khaja Khaja Baswai, who was the grandfather of Hazrat.

From Turkistan, Hazrat was reached to Bukhara. He stayed there for a few days. He was reached to Khandhar from Bukhara. From Bukhara, Hazrat reached Ghazni. From

Ghazni, Hazrat came to Kabul. From Yemen, Hazrat reached the presence of his spiritual master in Pandawa.
When hazrat was reached to multan, then hazrat reached to grave of hazrat bahuddin zikria multani, hazrat saderuddin arif, and shaikh abul fatah.
After living some days in Multan, Hazrat was reached to Ajodhan, where he was visited grave of the favor of Hazrat Farid Uddin Ganj Shaker. And was obtained favors and blessings there.
From Ajodhan, Hazrat came to Delhi. Upon reaching Delhi, he visited the grave of Hazrat Bakhtiar Kaki. And he obtained wealth from the effects of the favors and blessings.
Hazrat Khaja Qutubuddin Bakhtiar Kaki, who was a proud caliph and disciples as well as custodian of Hazrat Khaja Moinuddin Ajmari. And who was the spiritual master and pir of Hazrat Khaja Farid Uddin Ganj Shaker?
During his stay in Delhi, Hazrat was also visited by Hazrat Nizmuddin Auliya.
After leaving Delhi, Hazrat arrived in Ajmer on the grave of Khaja Mounuddin Ajmari. And court of sultan of India of g., and he obtained different kinds of spiritual graces from there.

and Hazrat Sahib was awarding him much and bade good bye to him.
Hazrat went to Deccan from Ajmer. He was staying in Gulberga. Some people think that at that time Hazrat Syed Mohammad Gesu Daraz was living there. And some other people think that by that time Hazrat Syed Mohammad Gesu Daraz had already left the world.
From Gulberga, Hazrat went to Sarandeep. From there he was reached to Gujrat. From Gujrat, Hazrat returned back to Kuchu Cha and began engaging in his shrine building, in worship and mystical exercises as well as guidabce.

Hazrat sometimes used to visit nearby cities, villages, and small places. And advise the people, guidance. And give instructions for reform and training. And for their education and advice, Hazrat used to think it was his good duty in this matter. Hazrat used to go to Ajodhia, Rudli, Asmu, Jais, Anhuna, Siddhur, and Banaras and these are such places where Hazrat used to visit some time for aim reform and training.
Hazrat stayed in the shrine building in Kasratabad for some days and which is

situated in Roohabad. After living some days there, Hazrat packed his baggage for the tour and travel. This time with Hazrat, there was Mir Syed Ali Hamdani during his tour and travel. Hazrat was went Damascus, and from there he was reached in the area of Palestine. Afterward, Hazrat was reached to constanipole. And then he was reached to Gulberga. He also stayed in Syria, Persia, and in Mavar Al-Nahar for some days. Then he was reach to Ouch. At the time of the death of his spiritual master died in 800 Hijri, he was present in Pandawa. Hazrat came to Joanpur from Pandawa. Afterward, from Joanpur, he was reached in Roohabad and used to begin living in his shrine building. And from then on, he never left to outside places.

10. Guidance in the right way

A large part of the life of Hazrat was spent in the work of guidance in the right way as well as teaching and advice. Hazrat used to give importance to the training and reformation work of the special and general people. As for the benefits and importance of Hazrat’s

training and reformation work, there is no doubt or hesitation in this matter.
He said to know Tauhid (oneness of God) is to know Allah is one and that lover who should destroy in the attributes of beloved.
When the student was able to know the faith and reforms of the Sufi people, it was necessary to spend much of his time for meetings of the Tauhid. Like Heron, he should sit there. When there was asked about the meaning of sitting like a heron, Hazrat told this type: “To find without search and to get sight without seeing.”

The service of man kind

About the service of mankind, Hazrat said that “some people think that performing nail prayer is better than service to mankind**.** Their thought is wrong because there will be an effect of the service of mankind, which is manifest upon the heart. Upon looking at both results, it can be accepted, and it can be said that the service of mankind is better than performing the nafil (extra prayers).

The holy Persons

For holy persons, Hazrat told them that they must not be ignorant. Their actions and deeds should be liked, as per Islamic law. They should be obedient to Islamic law and the attributes of the prophet. His tongue should be elegance, good manners, kindness, generosity, and selflessness, which will be his gem. He should be near the good manners. And except Allah, he should be without want of anything.

Hazrat said holy persons of Allah unless and until as per manifestation, innermost, speech, deeds, condition which should not be obdeince of the prophet. Then they will not reach the status of Annihilation in God (Fana Filla) and "subsistence by God (Baqi Billah).

The education of the disciples

About the education of the disciples Hazrat said, “Start the education of the disciples from the cleanliness of the heart of the disciple. As soon as there will be a decrease in the darkness of the heart, then his soul will get light in this matter. When he will see by the eyes of Bina (an eye that sees), the light will be seen red in the beginning. And due to much endeavor, the mirror of the heart will become white. When there will be a clear

mirror of the heart like the light of the sun, and light will be like dispersing. And upon it, it was hard to focus upon it. When the lights of the reflection will fall on the light of the soul. Then there will be a veil of the hearts and souls in this matter. There will be witness of such light in which there will be no color, ecstasy, or limit, or example, or comparison. And dignity. For there is rise or sunset or down and up.Nor place or time, or nearness and far, or empyrean and floor.

This destination is passed by way of remembrance and thinking. The first condition of remembrance and thinking is repention. The aim of repentance is that one should be kept away from malice, enmity, difference, falsehood, miserliness, greed, voracity, anger, fraud, show, slander, and backbiting, free from all of these. Then walk in the light of Islamic law on the right path.

The Trust of Allah

About trust of Allah, Hazrat said, “This is trust that for anything there should be no asking from anybody. If it comes by invisible, then it should be accepted and kept with him in this matter.”

The trust of the student is that he should think that sustenance is given by Allah and also that he will be taken back. Anyhow, he will provide sustenance. So sustenance will be reached to him. But his heart should think that non-existence is equal in this matter.

Surrender to another's (particularly God's)

As for Taslim Wa Raza (**surrender to another's (particularly God's)** in this matter), Hazrat said that "If some grace will reach to him some grace, then he should be happy. If there will be any problem, then he should not be sad."

Generosity

For generosity, Hazrat explained that in a student there should be selflessness and generosity. If he will give something from things and keep with him something then it is generous person.If he will not keep anything with him, then he is generous. If he will give all things and face difficulty, then he is called a person of selflessness.

Reforms

Hazrat used to undertake the reforms of the ruling group, nobles, and ministers. Hazrat informed the ruling group that for rule and royalty there will be losses from four things.

1. Engrossment of the kings in the taste of the worldly things.
2. Bad treatment of their nearest people by them.
3. To increase the punishment.
4.Cruelty upon the people.

Instructions

Hazrat was given instructions to the rulers and kings on how to spend their time, as well as how to make arrangements in this matter. So he said, which is as follows.

“Kings should arrange their timings such that after morning Fajar prayer they should be engaged in the daily recital till the time of Ishraq (mid-morning prayer) then sit in the company of the learned persons and friends till the time chaste (mid-morning). They should be busy with them about discussion of the meaning of matters of justice and equity as per the verses of the Quran. At that place, call ministers and friends. These people should properly reply to the question of army personnel. And fulfill requirements for all

persons. After this, there should be a general court. In which there will be hearings of the Muslims and public justice, equity, and complaints. As per Islamic law, there should be justice done in the court.

From the learned persons and kings as possible to be heard from some source in this matter. The applications of Sadat, Qazi, and learned persons should be sent to the head office. For this group, such persons should be appointed who will be the head of this group. And who will be an able and kind person? And who will be the Sufi group person for this? The ministers should have been decorated with all knowledge and arts, as well as religious persons.

The post of the advocate may be given to such persons who have good manners, are wise, intelligent, and fast reply giving persons. This type of person may be given some post. The running of the kingdom did not apply mixing of the positions for one work; there should not be asked in this matter for other persons in this matter.

For resting time, go in this matter for resting purpose. And after rest to perform the prayer. And never leave it. After Zuhar

prayer, recite some portions of the Quran. Especially read the verse 'Sami Allah’ on a regular basis. As the kings have followed this reading in this matter.Sultan Mahmood Ghazni and Anar Allah Burhana used to read this verse on a regular basis, and they used to say that they got wealth and dignity due to reading this verse of the Quran. Hazrat Ibrahim also used to say this. Even when I left my kingdom, I told my brother Aziz Mohammed Shah first that he should read this verse on regular basis. And in the confront of the Rijal-ul-Ghaib (Rijal-ul-Ghaib refers to invisible angels that God sends to help humans on Earth.), avoid it. In the system, justice and equity should not overlook even one point in this matter. So that there should be no disturbance in the working system of the kingdom.”

He also advised kings and rulers as follows.

All officials of the kingdom and all people of pillars of the Sultanate are like members or like heads of ruby in the position. like chief collector, chief supervisor, complainant, inferior clerk, writer/secretary, porter, treasure, teacher, and other officers who are

like sense organs and human body parts like eye, ear, nose, tongue, touch, think, imagination, doubt, memory, remembrance, and are like common sense.
Nobles of the kingdom with their power, dignity, courage, and main parts of the human body, the lower category of nobles are like hands, arms, thighs, and feet.
Fellow nation persons and general people and their positions are like veins and rumps, like human beings depend upon each and every part of the body, and without any body part there will be damage to the human body.
In this way, for one king, the members of the kingdom and officer of position are required as per their qualification and ability, so to check also their honesty and good habits. And check them properly and appoint them in different parts of the kingdom. And give them powers so that they can perform duties as per conditions.in the interest of the country and welfare of the king’s royal court. And inform the king of the details in this matter.

Hazrat sometimes used to say as follows.

1. For a group of Sufi people, it is a must for them to know the knowledge of Touhid

(oneness of God), as they depend on reality and mystic ways and upon this knowledge.
2. A person who does not engage in mystical exercises and endeavors will not gain the wealth of observation.
3.With a person of taste, if any breath is empty of the good connection, then the holy person thinks such a heart is dead.
4.It should not be seen any person with a look of hate. Because in many of them there will be hidden friends of Allah.
5.Hazrat said that “If there is a required wish, then he should recite 1000 times Sura Iqlas or 100 times. So that his wish will be fulfilled.”
6. Hazrat said that “If there will be reading the verse Yasin, then there will be fulfillment of the desire or wish.”

11.The group of devotion

The group of Hazrat has a very large group of his devotion. And among his group there will be categories of different people. Sultan Ibrahim Sharqi was his disciple. One day he came in his presence along with his three princes. And pledge them to Hazrat. Wherever Hazrat used to visit, a large

number of people used to come into his presence. And will get excellence in pledge.
Malik al-Umra Mahmood, along with other persons, have pledged in the hands of Hazrat at the place of Bhond. The ruler of Awadh was also Nawab Saif Khan, who was disciple of Hazrat.
In Ajodhya, Rudli, Asmi, Jaisi, Sidhur, Banaras, and Jaonpur, a large number of people became disciples of the Hazrat. In book Ashrafi volume one, it is mentioned 400100403. Hazrat used to grant saintly dress to persons he thought eligible to bear weight for the caliphate, and Hazrat used to think that the caliph should have knowledge manifest in this matter.
Among the caliphs of Hazrat, most of them were learned persons.
1. In the list of caliphs, the name of Hazrat Syed Abdul Razzaq is at the top of the list. His title is well known as Noor al-Ain. And he is well known as the son of the religion. And who pledged at the hands of Hazrat when he was 12 years old? He was in service of the Hazrat for a period of 68 years. Upon the death of Hazrat, he became custodian of the

tomb of Hazrat. He had become 120 years old.

Hazrat's famous and well-known caliph, whose name was Qazi Shuhabuddin Doulatabadi, and Awadh's ruler, Saifuddin, to whom Hazrat was given the dress of the saintliness of caliphs. They were perfect as per the requirements of *extrinsic and intrinsic qualities*.

In Awadh, Hazrat's second caliph was Hazrat Shamsuddin, who was the beloved caliph of the Hazrat. He was in the company of Hazrat and obtained knowledge of the innermost. And was soon passed stages of mysticism. Hazrat used to pride upon him and used to say about him that "Asharaf and Shams are not separated from each other."

During the stay of Hazrat in Rudli, Shaikh Saifuddin Saifi and Shaikh Samauddin entered into the circle of devotion of Hazrat. Hazrat was given his teaching of mysticism and was given the saintly dress of a caliph. Hazrat had so much love for Shaikh Saifuddin that, for sake of him, he stayed in Rudli for forty days in this matter. In village Jaisi, Moulana Ghulamuddin received the caliphate from Hazrat there.

In village Siddhur Shaikh Khair Uddin and Qazi Mohammed Siddhuri received the caliphate from Hazrat. Shaikh Khairuddin is among the great learned persons. Qazi Khairuddin known knowledge of the strange and the knowledge and arts of western science. Especially in the knowledge of fundamentals, he was perfect.

Shaikh Sulaiman and Shaikh Maruf Dehlavi were both beloved caliphs of the Hazrat. In Gujrat Shaikh Islam, Gujrati and Shaikh Mubrak have received saintly dresses of caliphate from Hazrat.

Hazrat’s one caliph, Shaikh Raja, who was a strict follower of the Islamic law and who did not keep any kind of relationship with persons who leave the prayers.

Among the claiphs of Hazrat, Syed Abdul Wahab has deep love and devotion for his spiritual master. Once it happened that Hazrat had sent him to Delhi for some work. When he came back from Delhi, there were blisters on his feet. Hazrat was given to him on a shoe. Syed Abdul Wahab, instead of wearing the shoe on his feet, kept the shoe on his head. And by putting the shoes on his head, Syed Abdul Wahab went here and

there. Hazrat’s shoes, which became for him the crown of his head.
Among nobles there were Hazrat’s caliphs, the ruler of Awadh Nawab Saif Khan and Amir Timur Sahib Qaran’s noble Abul Kalam, and Amir Timure’s another noble, Shaikh Jamshid Baig, who got the caliphate from Hazrat.
One noble of Khalji who was also got caliphate from Hazrat, and his name was Shaik Hussain.
Shaikh Kabir Masrurpuri, who was liked very much by Hazrat among all his cousins. His son Shaikh Mohammed, who was in the dress of saintliness, There are other caliphs of Hazrat, and the details of names are as follows:.
1.Syed Usman 2.Shaikh Rukanuddin 3.Shaikh Qiyamuddin 4.Shaikh Asiluddin 5.Shaikh Jamiluddin 6. Moualana Abul Muazafer Luckhnavi 7.Shaikh Fakheruddin 8. Qazi Shaikh Rukanuddin 9. Shaikh Adam Usman 10.Shaikh Tajuddin 11.Shaikh Mahmood Kanasturi 12. Shaikh Abdulla Banarsi 13. Shaikh Kamal Jaisi 14. Abu Mohammed, alias Moin Mathan Sadhuri

12 Biography

In the circle of holy persons, Hazrat Syed Ashraf Jehangir Samani was recognized as a great level and holy person of Allah. Who was called Imam Salikin, Burhan Ashiqin, Qurub Rabbani, Ghouse Al-Anam, Mohi Islam, and Hazrat were remembered by such great titles for this reason. He was also called Qudwatal Kubra (Qudwatul Kubra" (a person looked to by others as a great example to be emulated).) in this matter.

About Hazrat, it is said that Hazrat Syed Ashraf Samnani belongs to the great holy persons of Allah and who has visited villages and cities and has kept away ignorance and wrong ways. He was done propagation of guidance in the right way in mankind. He has done reformation of the general public as well as persons of wealth. He has shown them the ways of success in the world and hereafter.

About Hazrat Syed Ashraf Samnani, Shaikh Abdul Wahab Muhadit Dehlavi wrote, “He is remembered with the title of Syed Asharf Jehangir. He is among the perfect holy persons. He was a personality of miracles and belongs to the Sufi group. In tour and travel he was famous and a friend of Hazrat

Syed Hamdani. At last he came to India, and he was entered into the group of devotion of Shaikh Abdul Haq bin Asad Lahori. Before devotion, he had with him a higher grade position of revelation and miracles. In facts and reality, his discourses are higher-level grade. In his letters, there are surprising research details and information.

Hazrat's large part of his life was passed away for tour and travel purposes. Hazrat obtained favor from 190 holy persons. He obtained favor from the Chanuda family. He passed away stages of Ghousia. Hazrat had comprehensive knowledge of the manifest and innermost. In worship, mystical exercises, endeavors, ascetic piety, gentleness, generosity,patience and soberness, he had a unique personality. He was a person of revelation and miracles.

Not only his spiritual status, but as per his status of knowledge, his status is higher. He was a learned person with knowledge of reason and reports. He was a strict follower of Islamic law. Hazrat used to pay more importance to knowledge of Islam than all other knowledge and arts. He was a strict follower of Friday prayers. He has a habit

with him of early rising. Hazrat did not have relations with the kings, ministers, and noble people. This relationship was not for the sake of the benefit of the world, but such connections were for their correction and training. Hazrat was not against this kind of relations and contacts. But Hazrat did not like this kind of relationship for the benefit of the world in this matter. Hazrat has done his explanation and thinking as follows.

“If any Darwesh meets kings and nobles for human pleasure and lustful desires, then he is not a Darwesh person.” He was a statue of trust and content.” Hazrat’s trust was extraordinary. Hazrat used to say that “Darwesh should be a person of trust in Allah in all conditions." Hazrat did not go over the path of the Islamic law. He was a strict follower of Islamic law. He was a reader of the Quran in seven methods of Quran reading. He had a unique personality of time in parting with and in solitude.

Hazrat has much devotion to his spiritual master. And for a period of 12 years he lived in service of spiritual master. He was decorated with perfection of the knowledge of extrinsic and intrinsic.

Hazrat used to take much care and attention for the teaching and training of his disciples. He had a personality of greatness and a position of saintliness.

His one magazine about caliphs of prophets known as *‘Basharatal Murideen’* is memorable work as well as a mirror of his fondness and interest in knowledge.

Regarding *‘Basharatal Murideen’* it is well known and famous that before his death he was living in one grave. Hazrat lived in the grave for one night and day. By living in the grave, he has written his condition. And this magazine’s title is *‘Basharatal Murideen’*.

Regarding Harat’s letters, which are famous and well known, those are treasures of knowledge of Sufism, intimate knowledge of God, and mystic knowledge.

Hazrat had much interest in poetry. The name in poetic name is Syed Ashraf. His poetry finds eloquence and passion as well as fondness in this matter. In which there are secrets and points of mysticism, and for this reason his poetry has become full of color of mysticism.

13.Revelations and miracles

There were many miracles that happened by Hazrat. The details are as follows.

1. There was one of his disciples, and his name was Johar, who used to live in Khorasan city. He had become patient with his illness of leucoderma. In Khorasan, the patience of the illness of leucoderma used to be sent out of the city. He came in the presence of Hazrat and requested prayer in this matter. Upon seeing his much weeping and loud cry, there came feelings of kindness to Hazrat in this matter. Hazrat has called for some water. When there was brought water, then Hazrat spit in the water. Hazrat after this was given the order to rub water on the body of the patient. He has done this and at the same time, the illness of the patient was already recovered from his body. It seems that there was never a complaint of illness from him.

2. This event occurred during Hazrat’s stay in Damascus; Hazrat was staying in Damascus in the central mosque. By that time, one woman came there along with his small son, who was 12 years old. The boy was smart and beautiful and was in conscious condition. The woman began to cry in this matter that

Hazrat should pray that the boy should recover from illness. When Hazrat saw the boy, he was already dead there. Hazrat told the mother of the boy that he had already left the world and to give life to the dead is the work of miracles of the prophet Jesus. And this is not my work.

- **Upon hearing this condition of the boy's mother, It became worse. And that women's worry was increased very much. The water of hope and disappointment that surpassed over her head. There came a feeling of kindness of Hazrat upon that woman. Hazrat was done with revelation, and after some time, Hazrat lifted his head from revelation, and he said,** "Qum Beizn Allah." **(**rise by the command of God (Jesus' formula for raising the dead)

Upon saying this by Hazrat, the boy was crippled, and he began walking well, and it was seen that never the soul did not leave with him.

The event of the victory of the Fort Janada.

When Hazrat arrived in Joanpur, there was fondness in meeting with Sultan Ibrahim Sharqi. He arrived in the presence of Hazrat by the source of Qazi Shabuddin Doulatabad. At that time, Sultan Ibrahim Sharqi had sent a large army to conquer the fort of Janada.
Sultan was worried, and instead of saying this matter directly, he said his wish in the two couplets. Hazrat replied to this matter in one couplet, and its translation and interpretation are as follows.
If it becomes a sure step
I'm going to get away from the fire.
When Sultan Ibrahim was left from Hazrat, there was news of the victory of the Fort of Janada.
Sultan Ibrahim Sharqi came in the presence of Hazrat after three days. There was much increase in the devotion in this matter. When Shaikh Safiuddin entered into Hazrat’s circle of devotion, Hazrat prayed for him. He told him he should get Noor Al Noor. And there will continue the obtaining of the knowledge among his sons. There was something like this was due to the prayers of Hazarat.
When Hazrat was reached to Banaras, the pujari (priest) persons showed him the

position of escalation. At last, Hazrat's miracle was overpowered upon their escalation. And one thousand people were converted to the religion of Islam.

When Hazrat reached Bhuand, then at that place Mailk Al-Umra Mahmood welcomed Hazrat on the higher grade scale. After a grand welcome, one Jogi Hindu ascetic came in the presence of Hazrat, who was a resident of that place. That Jogi is very proud of his usage. And who used to claim to fly in the air? He felt before Hazrat that all his power was gone before Hazrat.He was repentance for his claim. And he has burnt down all his books in the fire. He became a devotee and follower. He accepted Islam. He became well known and famous with the name of the Baba Pandit.

When Hazrat was reached to Mohammedpur, then he was kind upon Maulavi Syed Khan and he said, "Congratulations to Maulavi Syed Khan; there will be born four sons to you. Who will be decorated with excellence of knowledge and perfection." So it was happen like this. There were born four sons there. Each son was decorated with knowledge and

was well known for excellence and perfection.

This is an event of one day during Hazrat's stay in Zafarabad. There were some people in the presence of Hazrat in the morning time.It is said that those people belonged to the Bhond type. With the aim of mocking Hazrat, they brought one live person on the bed in the dress of Shorud and requested with him for the funeral prayer. Hazrat refused, but they insisted on this matter. When the persons had not agreed, Hazrat stood for funeral prayer in helpless condition and when prayer was over. It was decided that the person would stand upon calling of Allah Akber. When the person was not standing upon Takbir, then his friends were surprised and it was not liked by them. They went in fast reach near that person.When, upon reaching the man, they found him dead and those people were regretted for this mistake and they got punishment for wrongdoing in this matter.

One day it happened that one person who was Qalander (dauntless person), and his name was Ali, who came with Qalander person in the service of Hazrat. Upon

reaching his service, he began asking him, “Tell us how you got Jehangiri position of greatness with you. And from where you got Jehangiri? Hazrat told him, “From there I can get... And from where I can find... I got it from my spiritual master and I got it from my spiritual master. Upon hearing this reply, Qalandar asked him what its proof was there. Upon hearing this, Hazrat did not like his saying, and Hazrat became angry. The Qalandar person whose name was Ali was fallen on the earth, and he died at the same time.

Hazrat’s tomb is well known and famous for favour. There will be an effect on the people, and those people will visit the tomb of Hazrat and will become well and leave the place. It is also that upon recitation of the name of Hazrat and upon blowing, there will be no effect of evil spirit, and the affected person will become well.

14.The last journey

During the whole life period of 120 years, Hazarat was ill four times. One time he became ill, in Rome. And he became well soon.

The second time Hazarat was ill in Madina City. In appearance, there was no hope of recovery for him. For a period of 20 days, he was in serious condition. One night in the last part. He was blessed by the prophet in the dream, and the prophet gave him glad tidings in this matter and he told him, “Oh, son Ashraf, still there is remaining your much age. Do not worry and do not fear. A large number of Mumin (true believer) and Muslims due to your source will reach the door of realization. Many attendants, dependants due to your connection will drink a cup of acquisition.” Hazrat was well in a few days.

Third time when Hazrat was ill, he was well in a short period of time. This time he was ill in the shrine building of Hazrat Syed Mohammed Gesu Daraz, situated in Gulberga.

The fourth time Hazrat became ill, his age was 120 years old and at that time he could not recover from his illness. The illness was proven by the dark landscape of the sun upon the sky.

From the 20th date of Muherram month, there was started overpowering of the illness

upon Hazrat. On the date of 20th Muherram to 23 Muherram, there came from surrounding of Kabad many nobles, people of Dayar and excellent people from Alai who came in the presence of the blessing of the Hazrat. Hazrat was given glad tidings and happiness to all of them. In those three days, many people were blessed by repentance and return to godliness as well as blessed by the caliphate.

After seeing the moon of the Muherram month, the completion of construction work on the tomb began finish with fast progress. Jamsheed Qalandar with 500 Qalandar people who were under his group and who were busy in the construction of the tomb of Hazrat since 12 years. Hazrat was given his final advice to bury him in that tomb.When the tomb was completed, Hazrat personally visited the tomb.

Hazrat was sitting there and began such a conversation with his friends, disciples, and devotees that they were able to understand that there came a time of separation and parting, which is not far away.

The people who were present began weeping. Hazrat Noor Al-Nain had become

unconscious. And when he became in normal condition, then he fell upon Hazrat’s feet. Hazrat stood by him and embraced him to his chest. Hazrat consoled him and said, “Baba Abdul Razzaq, do not think of him at any time separate from you. Hazrat was given glad tidings and felicity, which I have given to his other friends, colleagues, and devotees.

Before the union, there was a condition of s upon him. During the time of prayer, Hazrat used to come in the condition of s. During this condition of illness, he was engaged in the teaching and preaching condition. He performed the duties of guidance in right way. One day before death, it happened that Hazrat could not perform the Fajar prayer by himself. But he was given the order to perform the duties of the leader in the prayer. After completion of his daily recital of M. Hazrat, he has performed Chast prayer on his prayer mat.

After this, Hazrat went into his room. And upon reaching the room, he gave an order to his servant; nobody is allowed to enter the room. The person who will be called in the side of the room. So Ali Thani has called Shaikh Abdul Salam Harvi, Qazi Abdul

Mukaram Khajandi, Hazrat Shaik Maruf al-Delwami, Shaikh Durra Yatim, and some other friends and companions. Hazrat told them, "Among any of you should not be sad upon death. Because I will be present to you in each and every condition and situation. I know that you support my son Noor Alain and seeking to gain the heart of him.
Afterward, Hazrat went to the grave with some blank papers with him. He was there in the grave one night and day.and he has written events of the grave and getting a blessing, which were written in the note book. And that magazine became well known and famous with the name “Basharat Murideen.”

Upon returning back from grave Hazrat called to Hazrat Syed Abdul Razzaq known title as Noor Alain, Hazrat Najamuddin Asfahni, Hazrat Durre Yatim, Khaja Abdul Mukaram, Shaikh Ahmed Abul Wafa Khawarzi, Shaikh Abu Wasil, Shaikh Maruf Delwami, Shaikh Abdul Rahman Khajandi, Malik Mahmood resident of village Bhavand, Shamsuddin Awadhi and other friends big and small, disciples and devotees, he called them and sat near them. Hazrat given advice

to all of them.At the time of giving his advice, Hazrat taken care of the status and position of all of them in this matter.
After this, Hazrat was given the order to servant Baba Hussain to bring benedications. Hazrat appointed Hazrat Abdul Razzaq, alias Noor Alain, as his successor and custodian of the Shrine building and blessed him and made him superior. Hazrat, who got saintly dress from his spiritual master, Hazrat Alauddin, was given to Hazrat Noor Alain. As well as Hazrat, were given to him those saintly dresses given to him by Khaja Bahauddin Naqshband and the Shah of Islam from Syria. And from Maqdum Jahania Jahan Gast. He was also given those benedictions that were received by him from his spiritual master.
Afterward, Hazrat addressed the audience, “My son is justifiable, and absolute caliph is Noor Al-ain. One who will be away from him, then there will be no place for him. And one who will take care of him, then he will get the graces of both worlds.
Then he has called sons of Noor Al-Ain. And prayed in their favor. And he gave them benedictions. Then he was addressed to the

audience, and he said, “It is required people of circle to join their group. I have given to Abdul Razzaq and his sons the treasure of Allah and an unending treasure to them. If they will be content, then I will be a guarantee for sources of their livelihood. Then he said that “The friends of the sons of Abdul Razzaq are friends of mine." The enemy of the sons of them will be my enemy.” One who is enemy of me in reality is enemy of all family of Chistia Sufi chain. And malicious and pain of the people of the house (Ahl al-Bayt is an Arabic phrase that translates to "people of the house" and refers to the family of the Islamic prophet Muhammad.).After Hazrat was given benediction to Abul Mukarm, Shaikh Shamsuddin Awadhi, and Shaikh Maruf Dewalmi.

By this time, there had started Zuhar prayer. After performing the zuhar prayer, Hazrat asked for a sama meeting. When there was a sama meeting, then Chrysstr began singing of the poetry of Shaikh Sadi. So there was prevailed ecstasy upon hazrat.When the chorister began singing other couplets, then

Hazrat, in condition of rapture, he himself became r.
In this condition, on the date of the 27th Muherram, and some others say on the 28th Muherram, 808 Hijri, this sun of knowledge and m were set for always. The tomb is a favor of effects, and Kachu cha is a Qibla of the desires and wishes of mankind.
If it falls, it will come.

The End.